E. Camp Esq


# WESTERN RECORDER.

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## REVIEW.

A pamphlet of no ordinary interest has been lying by us some time, for the want of sufficient opportunity to do justice to its contents. It contains the details of a Revival of religion in the third Presbyterian church of Baltimore, with remarks on subjects connected with revivals in general, by W. C. Walton, pastor of the said Church.

So much diversity of opinion exists in the Christian world respecting the character of many of those incidents that are witnessed in times of special religous attention, that, for ourselves, we have often doubted the propriety of giving minute details respecting them to the world at large. Were it possible for the narrator, with all his minuteness to convey to those unacquainted with the subject an adequate idea of the nature and extent of feeling prevalent at such times; or could he carry his readers to the scene of operations, and make them feel for themselves, what an unprejudiced eye witness can scarcely fail of acknowledging, that there is indeed an awful reality in the concerns of an awakened soul, we should have no scruples respecting the propriety of his undertaking; and most assuredly should every Christian who feels the least interest for immortal souls, be ready to second his exertions in the good work, and bid him God-speed. The case, however, is somewhat different; and for ourselves, we scarcely feel competent to say what limits should be assigned to the narrator. *Some* limits there undoubtedly should be; and these will be defined differently according to the different experience of individuals.

Still we do not hesitate to say, that in the pamphlet before us, the limits of strict propriety are occasionally surpassed. For instance, the writer after specifying that he had never witnessed a revival, only that he had often desired and fervently prayed for such a blessing &c., gives us to understand, that he at length happened to become acquainted with a young gentleman who knew Mr. Nettleton, and who having been present at several revivals of religion, was acquainted with Mr. N's "views and plans of operation."

"He stated them to me, says the author, and they appeared so reasonable and so scriptural, that I felt no hesitation in receiving them. Believing now, that *if we made use of the proper means we might have a revival*, I immediately prepared a sermon on the subject. After service, on a Sabbath morning, I requested all the communicants to remain a short time. We then addressed them more particularly and solemnly on the subject," &c.

Now all that is here detailed might, for ought we know, have been managed with sufficient prudence at the time; and the blessing it should seem, was most abundantly communicated by the Being who always works by means, and who is ever willing to assist the humble and sincere efforts of his devoted servants: but the question is, whether predicating so much on Mr. N's *plans of operation* will not appear, at least, to those who are unacquainted with them, to savour too much of *human machinery*:—and certainly from our *own* acquaintance with Mr. N., we should not hesitate to say, that his ideas of prudence would in this respect be widely different from those of Mr. Walton's.

But, for this exception, and a few others of a similar nature, the pamphlet before us might be considered, as one of the highest interest; and doubtless it will still be read with profit by many an individual whose soul has learned to kindle at the altar of sacred devotion. With these general views of the subject we proceed to lay before our readers the following disconnected extracts from the pamphlet.

"We had not laboured long in this manner, before we saw something like the beginning of a work of grace. The young people who attended our Monday evening meeting, evinced more and more concern, and soon, it became literally and emphatically an *anxious meeting;* and so it continues to this day. The beginning of this work was about the latter part of June, 1823. But no satisfactory cases of conversion took place until the last of July. Early in October, sixteen persons were admitted to our communion, as the first fruits of the revival. The day on which they were examined and received, was observed by them, and by the communicants, as a day of fasting, prayer and thanksgiving. The exercises of the communion Sabbath were greatly blessed. In three days afterwards, there were nearly thirty hopeful conversions. On the 22d November, we admitted twenty-nine more to our communion;—and on the 6th of February, 1824, we admitted eighteen; amounting in all, to sixty-three. The whole number of hopeful conversions, is between eighty and ninety. I trust the good work is still going on in this congregation; and there are very encouraging indications of a similar work in several parts of the city. There is a union prayer meeting every Saturday evening, which is crowded by the pious of different denominations, for the purpose of praying for a general revival of religion. In my own congregation, we have a meeting of some description or other, every evening in the week. The old men, the young men, the old ladies and the young ladies, all have their respective meetings for conference and prayer. A considerable proportion of young men are subjects of this work. A large majority, however, are young females. A number of these are actively employed in conducting a free adult female school.—They have, with much labour, sought out the scholars from among the poor, obtained money to defray the expenses of the school, and they devote two nights in each week to the business of instruction. They have about fifty scholars already, and the school is yet in its infancy. Much attention is paid to their religious instruction; two have experienced a hopeful change, and many others are much concerned about the state of their souls. Nearly all the teachers in our Sabbath school, are now the professed disciples of Christ.

"Some of the young converts have met with much opposition, and they have displayed a degree of firmness, tempered with christian meekness and tenderness, which has surprised and delighted me."

Again:—

"Some of the most moral, kind, good-natured people, in the estimation of the world, who had long been resting upon their morality and the goodness of their natural dispositions, have been convinced that *they also* had "hearts deceitful above all things and desperately wicked." They have appeared to suffer as much under conviction, as any persons I have seen; and they now regard themselves as miracles of grace. They think their condition was, above all others, most dangerous; and wonder that they were ever awakened from their awful delusion.—One of these—an old lady – never had had an idea of the wickedness of her heart, until in a conversation with her, I referred her to those passages of scripture which relate to that subject, and turned down the leaves of her Bible to them; requesting her to read them at her leisure, and reflect upon them.—The opposition of the heart to God, has been felt by all; but some have felt it in a much higher degree than others. They have been surprised and affrighted, to find that their hearts were so *very* wicked, beyond every thing they had ever conceived of themselves before."

Here he notices some remarkable instances, and then proceeds.

"These facts are stated, because they illustrate the scripture doctrine, of the enmity of the sinner's heart against God; a doctrine which has been often dwelt upon in this revival, both in public and in private:—and we think every effort ought to be made, to convince the impenitent, that this doctrine is true; that they are, indeed, what the Apostle affirms they are, "haters of God." Nothing has a more direct tendency to produce the conviction, that they are justly condemned and lost.—Convictions have continued from one to three weeks. Relief has been, generally, almost instantaneous, and often accompanied with much sensible joy. This joy has sometimes been felt, without reflecting, that the change they had experienced, had placed them in a state of *safety*, as true believers. Their joy arose from the actual change in their dispositions and views. Before, their hearts were hard, rebellious, unwilling to submit to God, and often rose against Him. But now, they melt and yield sweetly to His government, confessing that they *deserve* to be condemned, and feeling, that it is *right* that God should do with them as He pleases.

The writer goes on by way of inference, to say, that what he has witnessed in this Revival, has convinced him of the following things:—

"1st. That many are deceived in fancying that they desire to have a revival, that they are doing every thing in their power to promote that object, and yet, that God will not grant the blessing.

"2d. I have also been more than ever convinced of the necessity of *plain, pungent, discriminating preaching*. I do not mean, merely, that we should use plain words; for that we may do in the most abstruse argumentation. But I mean, that we should aim as much as possible to *simplify* divine truth, by employing such illustrations as are familiar and easy of comprehension. We should endeavour to make things so plain, that our hearers may *see them with their own eyes*, and that too without much labour of mind.

"3d. I have also been convinced, that the obligation of the sinner to repent and submit to God IMMEDIATELY, is too little insisted on. Repentance is indeed a common topic of discourse; but I would submit it to the consideration of every judicious Christian, whether this subject is not often spoken of in such a manner, as leaves the impression on the minds of sinners, that in refusing to repent immediately, they are not committing a wilful aggravated sin, which deserves the damnation of hell; but only running a RISK in waiting until they shall be enabled to repent?

"4th. The following passages of Scripture have appeared to me in a more important light than ever before. "My Spirit shall not always strive with man." "Wo unto them when I depart from them." "For this cause God shall give them up to strong delusion that they may believe a lie, &c." "Let no fruit grow on thee henceforward forever."'

After dwelling at some length on each of these particulars, and discussing as he proceeds, various topics that are intimately connected with them, the writer tells us in conclusion what has been the object of his publication.

"My object in writing this piece, has not been chiefly to give a narrative of a revival; but to promote the spirit of revival; to excite my fellow christians to a more faithful discharge of their duties; and to offer such suggestions as may assist those who are conscious of having neglected their duty, in determining what they ought now to do.

"Another object I have had in view, is to furnish a tract, which may with advantage be distributed in a congregation during the progress of a revival, especially where incorrect views are entertained respecting some points here discussed. At such times, it is very important that all should "speak the same thing."—Even pious persons may, unintentionaliy do injury, by giving to inquirers, injudicious direction. It is presumed, that such persons will thankfully receive any instructions that may assist them in performing this momentous duty."

## CONVERSATION.

*A fragment from Hannah More.*

We wish to see the conversation of well-bred women rescued from vapid common place, from uninteresting tattle, from trite and hackneyed communications, from frivolous earnestness, from false sensibility, from a warm interest about things of no moment, and an indifference to topics the most important: from a cold vanity, from the ill concealed overflowings of self love, exhibiting itself under the smiling mask of an engaging flattery, and from all the factitious manners of artificial intercourse. We *do* wish to see the time passed in polished and intelligent society, considered among the beneficial, as well as the pleasant portions of our existence, and not consigned over, as it to frequently is, to premeditated triflings, to empty dulness, to unmeaning levity, to systematic unprofitableness. Not that ladies should affect to discuss lofty subjects, so much as that they should bring good sense, simplicity, precision, and truth to the discussion of those common subjects, of which, after all, both the business and the conversation of mankind must be in a great measure made up.

The mind by always applying itself to objects below its level, contracts its dimensions, and shrinks itself to the size, and lowers itself to the level, of the object about which it is conversant: while the understanding which is active and aspiring, expands and raises itself, grows stronger by exercise, larger by diffusion, and richer by communication.

## FAMILY WORSHIP.

Family religion is of unspeakable importance. Its effects will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connexion or composition in prayer they will not comprehend. Gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savory, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadning effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurricanes and cares of life. It says, "There is a God!"—"There is a spiritual world!"—"There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

In family worship I am not the reader, but employ one of my children. I make no formal comment on the Scripture; but when any striking event arises, I say "Mark that!"—"See how God judges of that thing!" Sometimes I ask what they think of the matter, and how such a thing strikes them. I generally receive very strange, and some times ridiculous answers; but I am pleased with them; attention is all alive while I am explaining wherein they err, and what is the truth. In this manner I endeavour to impress the spirit and scope of the passage on the family.

I particularly aim at the eradication of a false principle, wonderfully interwoven with the minds of children and servants—they take their standard from the neighbourhood and their acquaintance, and by this they judge of every thing. I endeavour to raise them to a persuasion, that God's will in Scripture is the standard; and this standard is perpetually in opposition to that corrupt one around and before them.

The younger children of the family will soon have discernment enough to perceive that the Bible has a holiness about it, that runs directly contrary to the stream of opinion. And then, because this character is so evident, and so inseparable from the Scripture, the heart will distaste and reject it. Yet the standard must be preserved.—If a man should lower it, they would soon detect him: and must after all, raise them up to the right standard again. Much may be effected by manner, as to impressing truth: but, still truth will remain irksome, till God touch the heart.

I find it easy to keep up the attention of a congregation, in comparison to that of my family. I have found the attention best gained, by bringing the truths of Scripture into comparison with the facts which are before our eyes. It puts more *Stimuli* into family-expositions. I never found a fact lost, or the current news of the day fail of arresting the attention. "How does the Bible account for that fact?—That man murdered his father—This or that thing happened in our house to-day—What does the Scripture say of such things?"

It is difficult to fix and quiet your family. The servants are eager to be gone, to do something in hand. There has been some disagreement, perhaps, between them and their mistress. We must seize opportunities. We must not drive hard at such times as these. Regularity, however, must be enforced. If a certain hour is not fixed and adhered to, the family will inevitably be found in confusion.

Religion should be prudently brought before a family. The old dissenters wearied their families. Jacob reasoned well with Esau about the tenderness of his children and his flocks and herds. Something gentle, quiet, moderate should be our aim. There should be no scolding: it should be mild and pleasant.

I avoid absolute uniformity: the mind revolts at it, though I would shun eccentricity, for that is still worse. At one time I would say something on what is read; but at another time nothing. I make it as NATURAL as possible: "I am a religious man: you are my children and my servants; it is NATURAL that we should do so and so."

Children and servants should see us acting on the Psalmist's declaration, "*I will speak of thy testimony before kings.*" If a great man happen to be present, let them see that I deem him nothing before the word of God!—*Cecil.*

## SUNDAY SCHOOL ANECDOTES.

The following are taken from an interesting little work lately published in Philadelphia, entitled SUNDAY SCHOOL GLEANINGS.

A little boy, belonging to a Sabbath school in London, having occasion every Sabbath to go through a certain court, observed a shop always open for the sale of goods.—Having been taught the duty of sanctifying the Lord's day, he was grieved at its profanation, and for some time considered in himself, whether it was possible for him to do any thing to prevent it. At length he determined on leaving next week, a tract, "On the Lord's day," at the shop as he passed by. He did so. On the next Sabbath, coming the same way, he observed that the shop was shut up. He stopped, and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door; when a woman within, thinking it was a customer, answered aloud, "You cannot have any thing; we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard, when the woman, recollecting his voice, opened the door, and said, "Come in my dear little fellow: it was you who left the Tract here last Sabbath, against Sabbath-breaking and it frightened me so, that I did not dare to keep my shop open any longer; and I am determined never to do so again while I live."

A teacher was lately obliged to reprove a little girl for disobedience. He told her that "wicked children must never hope to go to heaven, and if she continued to disobey her teacher, and sin against God, she never would go to that happy place." The child appeared much impressed with these thoughts, and during the remainder of the morning was attentive and obedient. When the other children were dismissed from the school, it was observed that the child still kept her place, and when told to go home, she sobbed so violently that the teacher was induced to ask her the reason. "O sir," said she, "I want you to go with me, and tell my father that wicked people never go to heaven; for he swears so, I'm sure he'll never go there." The child was encouraged to go home, and tell the father what the teacher had said to her. She did so;—and we have the happiness of knowing that the reproof of this dear child, has been the means of checking his bad habits, and leading him to supplicate the mercy of that gracious being to whom, before this, he was not only a stranger, but an enemy.

A clergyman was called upon to visit a poor dying woman. On entering the cottage where she dwelt, he heard in an adjoining room an infant voice. He entered, and found it was the child of the woman engaged in prayer—"O Lord, bless my poor mother," cried the poor little boy, "and prepare her to die; O God I thank thee that I have been sent to a Sunday school, and have been taught to read my Bible;—and there I learn, that when my father and my mother forsake me, thou wilt take me up; this comforts me, now that my poor mother is going to leave me. May it comfort her, and may she go to heaven; and may I go there too! O Jesus! pity a poor child, and pity my poor dear mother, and help me to say, thy will be done." He ceased, and the minister opening the door, approached the bed-side of the poor woman. "Your child has been praying with you, (said he) I have listened to his prayer." "Yes," said she, making an effort to rise; "he is a dear child—thank God he has been sent to a Sunday school. I cannot read myself, but he can, and he has read the Bible to me; and I hope I have reason to thank God for it—Yes, I have learned from him that I am a sinner; I have learned from him of Jesus Christ, and I do—yes, I do, as a poor sinner, put my trust in him. I hope he will forgive me; I hope he *has* forgiven me. I am going to die, but I am not afraid; my dear child has been the means of saving my soul. Oh! how thankful I am that ever he was sent to a Sunday school." Such was the hope, full of immortality, with which this humble sufferer awaited the coming of her Lord; and thus, in the providence of God, this poor child, educated in a Sunday school, became the spiritual parent of his mother.

## OLD SELECTIONS.

DELAYS INCREASE OUR GUILT.

SIN is like gangrene, always spreading, and always destroying. Time does but heighten the malignity of the disease, and forbearance renders it the more incurable. The debt must be cancelled, or the interest will be always growing, and the borrower rendered beggarly and insolvent. Whoever thinks by delays, to put his spiritual affairs in a better posture, and to act with more mature judgment for the future, seems grossly ignorant of the vigilance, the craft, and the activity of Satan and his emissaries. Alas! as long as we linger, as long as guilt remains upon the conscience, the enemy is actually plundering our territories, seducing the inhabitants into fresh mutinies, and fortifying the soul against the returns and attacks of faith and virtue.

PROSPERITY DANGEROUS.

When Diogenes observed that the sick, languishing, and consumptive persons, who came to the temple of Esculapius for recovery, made a luxurious feast after they had offered their sacrifices, he exclaimed, Is this the way to recover health? If you were sound, it is the speedy and effectual way to bring on diseases; and if you are diseased, it is an infallible method to bring on death. This is applicable in a higher sense. The intemperate use of sensual delights weakens the life and vigour of the soul in a saint, and most certainly brings death to diseased souls, that indulge their corrupt affections.

THE SCRIPTURES.

Were the Scriptures required to supply a direct answer to every question which even a sincere inquirer might ask, it would be impracticable. They form, even now, a large volume. The method of instruction adopted in them is, therefore, this:—The rule is given: the doctrine is stated· examples are brought forward—cases in point, which illustrate the rule and the doctrine: and this is found sufficient for every upright and humble mind.

A CRITERION.

Every man will have his own criterion in forming his judgment of others. I depend very much on the effect of affliction. I consider how a man comes out of the furnace: gold will lie for a month in the furnace without losing a grain. And, while under trial, a child has a habit of turning to his father, he is not like a penitent, who has been whipped into this state: it is natural to him. It is dark, and the child has no whither to run, but to his father.

CHRISTIAN WARFARE.

An active force against the world is not so much inculcated, as a retreating, declining spirit. *Keep thyself unspotted from the world.*

ACCESSION OF WEALTH.

An *accession of wealth* is a dangerous predicament for a man. At first, he is stunned, if the accession be sudden; he is very humble and grateful. Then he begins to speak a little louder, people think him more sensible, and soon he thinks himself so.

## SELECT SENTENCES.

Worldly desires always leave us empty.

Insatiable desires in temporals make a poor man in spirituals.

That man has nothing of heavenly things, who thirsts not after more.

The prayer of faith will fetch in the richest and choicest mercies that God can give.

Meditation and prayer are like the spies that went to search the land of Canaan; the one views, and the other cuts down; and both bring home a taste of the fairest and sweetest fruits of heaven.

## EARLY RISING.

The Editor of the *American Sunday School Teacher's Magazine*, enforces his remarks to teachers on the importance of early rising, by citing the following passages of scripture.

"Jesus came unto the mount of Olives; and *early in the morning* he came again into the Temple; and all the people came unto him, and he sat down and taught them." (John viii. 1, 2.)

"And all the people came *early in the morning to Him*, in the Temple, for to hear Him."—(Luke xxi. 38.)

"And they (the Apostles) entered into the Temple, *early in the morning*, and taught."—(Acts v. 21.)

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had brought sweet spices that they might come and anoint Him, and very *early in the morning* the first day of the week, they came unto the Sepulchre at *the rising of the Sun*."—(Mark xvi. 1.)

"Abraham got up *early in the morning*, to the place where he stood before the Lord."—(Gen. xix. 27.)

"Jacob rose up *early in the morning*, and took the stone that he had put for his pillow, and set it up for a pillar, and *vowed a vow*."—(Gen. xxviii. 18.)

"Moses rose up *early in the morning*, and builded an altar."—(Exod. xxiv. 4.)

"Johua rose up *early in the morning*."—(Josh. iii. 1.)

"Job rose up *early in the morning*, and offered burnt offerings, according to the number of his sons."—(Job i. 5.)

"Thus did Job *continually*."—(Job i. 5.)

The pious Psalmist says, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and look up; and again, thou art God, *early* will I seek thee."—(Psalms 5. 3. & 62. 1.)

## A NEW TRIBE OF INDIANS.

The following particulars are derived from a St. Louis paper.

There is a nation of Indians called Nabijos, residing between the Spanish settlements of New Mexico and the Pacific Ocean, whose skill in the arts shows a great superiority over the other tribes of Indians.

They do not live in villages, but form a nation of comfortable and independent farmers.—Their houses are built of stone, some one, and others two stories high.—They have fine flocks of sheep, mules and cattle, of a superior kind. They cultivate corn, tobacco, and cotton, the last of which they manufacture. Their gardens are well stocked with vegetables, & a species of peach resembling the apricot. Their baskets and osier dishes are so compactly wrought that they hold water. Their bridles are made of tanned leather, and often embellished with silver ornaments. The men dress in small clothes, sometimes of deer skins, tanned and handsomely colored. The women wear a loose black robe, ornamented round the bottom, with a red border which is sometimes figured. The different modes in which they put up their hair, show whether they are single, lately married, or matrons.

## JOHN RIDGE.

The recent marriage between John Ridge, a Cherokee Indian, and Miss Northrop, of Cornwall, Ct. having excited some interest, an Ohio paper takes the following notice of the former.—*Ed. Ch. Gaz.*

John Ridge is but half Indian, the son of one of the chief men of the Cherokee nation, who has long sustained a reputable character, and is now a man of intelligence, wealth and influence, among his people.—The old man has around him all the appearance of civilization; and, indeed, some of the refinements of life. He and his daughter were recently admitted to the splendid circles at Washington, and treated with particular attention and respect.—*John Ridge*, (for this is the name the young man has always borne) was a few years ago placed at the school in Cornwall, where he very soon gave evidence of a great thirst for learning. In Sept. 1822, he completed his term of study at Cornwall, and returned to his father. He resolved on preparing himself for the profession of the law, and determined to see the Cherokees formed into a well organized civil community, and not to rest until they were admitted to all the privileges of American citizens. Though perfectly friendly to all the missionary operations among the Indians, he makes no pretensions to piety, nor has he ever designed to enter the ministry, as has been stated. While on his way to his father's, he visited many of our cities, and in all was received as a worthy, genteel, intelligent young man. The specimens of intellectual strength, which he has left in the public journals, would do no dishonour to any man of professional eminence.

## SABBATH SCHOOL UNION.

From the Report of the Philadelphia, (now American) Sabbath School Union, it appears, that 210 schools, containing two thousand three hundred and twenty five teachers, and ten thousand six hundred and eighty-eight scholars, have been added to the Union during the past year. There are now in connexion with the Society seven hundred and twenty-three schools, located in seventeen different states, and containing seven thousand three hundred and thirty-seven teachers, and forty eight thousand six hundred and eighty-one scholars.

During the past year, the managers have published two hundred and ten thousand five hundred books, tracts, and papers for the use of Sunday Schools. The receipts of the Society, including a balance of ninety-six dollars in the treasury at the commencement of the year, have been five thousand two hundred and fifty-seven dollars, of which sum four thousand six hundred and fifty two dollars were the amount of sales of books, tracts, &c. The managers have resolved upon the publication of a Monthly Magazine, to be devoted to the cause of Sunday Schools, and have already taken measures for the commencement of the work.

Among the facts mentioned in the Report in proof of the utility of Sabbath Schools, in Winchester (Va.) seven teachers and one scholar have made profession of religion; in Charleston (S. C.) Sunday School Union, four teachers have become hopefully pious; at Doilstown (Pa.) out of forty-three young persons, who united themselves to the church during a revival, thirty-one had either been teachers or scholars in the Sunday School. In the African Female Sunday School at Georgetown, (D. C.) a considerable number of the scholars give evidence of piety.

In noticing the proceedings of societies in foreign countries, it is stated that in Great Britain and Ireland, in May of last year, there were seven thousand one hundred and seventy-three schools, seventy-seven thousand, two hundred and seventy-five teachers, and seven hundred and sixty-four thousand nine hundred and ninety-one scholars, being an increase of one thousand five hundred and thirty-six schools, twenty thousand nine hundred teachers, and one hundred and eight thousand four hundred and forty-nine scholars in one year. In the West Indies there are more than six thousand scholars.—*N. Y. Observer.*

The following, are the terms proposed for publishing the *Sunday School Magazine*, by the American Sunday School Union in Philadelphia, which was noticed in our last.

TERMS.

I. A Number, consisting of 32 octavo pages, printed on fine paper and good type, will be published on the first day of every month, making one volume of about 390 pages in a year.

II. The price of the work will be *one dollar and fifty cents* per annum, payable on the delivery of the sixth Number.

III. Subscriptions will not be received for a less period than one year, and notices of discontinuance must be given before the publication of the eleventh number of a volume.

IV. Societies, or individuals, paying for six copies, may have the seventh copy gratis.

☞ Subscriptions are respectfully solicited.—Those who procure them are requested to transmit a list of their names and places of residence, stating the mode of conveyance, written in a fair hand, to A. Claxton, Agent of the American Sunday School Union, at the depository, No. 29, North Fourth-street, Philadelphia.

†‡† Communications suited to the design and plan of this work will be thankfully received.

*** The first Number will be published on the 1st day of July. *Philadelphia June* 1st, 1824.

## TO YOUNG MINISTERS.

A celebrated preacher among the English Dissenters, now deceased, Rev. Mr. R——n, in a Charge which he delivered to a young minister at his ordination, thus addressed him; "Let me remind you, Sir, that when you come into this place, and address this people, you are not to bring your *little self* with you. I repeat this again, Sir, that it may more deeply impress your memory; I say, you are never to bring your *little self* with you. No, Sir, when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen.

## AN ALLEGORY.

The substance of the following Allegory appeared some years since in a pamphlet published by Rev. Noah Worcester, entitled "Solemn Reasons" &c. The moral is so very obvious as to need no comment.

"There was a man in the land of Freedom, whose name was Isaac. He was a good and upright man, and one who feared God and sought his glory. Having the requisite qualifications, he undertook the business of a shepherd. *Disdaining all clandestine proceedings*, by *fair* and *honourable* means he obtained a flock of more than three hundred sheep. The welfare of his flock was near his heart, and to the care of them he devoted his time—and from his flock he expected an annual support for himself and his family. After a few years, Ishmael, a native of a foreign country, also undertook the business of a shepherd, and not being able to obtain and keep a flock in his own land, came into the same region. But instead of going where a flock might be had by *fair* and *honourable* means, he cast his eye on the flock of Isaac. And by *observation* or *information*, he found that some individuals of the flock seemed to be *uneasy* and inclined to *ramble*. They were often seen at a distance from the rest of the flock, and appeared to be looking for some opening in the fence, through which they might creep. With *these* Ishmael soon began to familiarize himself: and after a few days he made a breach in the fence, and enticed them to follow him out of the inclosure. He, however, allowed them frequently to return and associate with the flock, in hope that others would be induced to follow their example. By such a course of conduct, with other *arts* which he employed, he gained a considerable number of Isaac's sheep. And not at all ashamed of the course he had adopted, he publicly advertised the number he had gained, and seemed to glory in his acquisition. Though Isaac was a prudent and candid man, he was not destitute of feeling, nor afraid to bear testimony against such *dishonest* and *insidious* conduct. He therefore remonstrated against the conduct of Ishmael and represented it as dishonourable and beneath the dignity of a Christian. As soon as the remonstrance came to the ears of Ishmael, he set up the *cry* of *persecution*. He affirmed that he was treated just as Christ and his apostles were treated: and seemed to glory in it that he was *accounted worthy to suffer for righteousness' sake*. From the circumstance of his being persecuted, he undertook to prove that he was a humble follower of Christ, and that his principles and conduct were according to the unerring Oracles of truth. Almost every thing which Isaac did, or that he neglected to do, which had a tendency to secure the rest of his flock from being ensnared by Ishmael, was made the ground for the cry of persecution. One instance of this may be mentioned. Isaac had in his inclosure a fold where he statedly fed his flock. When he went to the fold, the sheep of their own accord, came to be fed. After Ishmael had obtained a part of the flock, and found that the remainder were shy of him, he, with professions of respect for Isaac, and great love to his flock, made an offer of his service to go with Isaac to the fold, and to feed the sheep at his own expense. Isaac had discernment enough to see the object of this proposal, and prudence and firmness enough to reject it. But this rejection of the proposal of Ishmael was deemed sufficient ground for bitter and loud complaints."

Thus, I have given you the allegory: and permit me to ask, whether you ever *saw* or *heard* of any thing like the conduct of Ishmael? Or do you need Joseph or Daniel for an interpreter?—I will not sir make use of reproachful epithets, but I will seriously ask *you* what epithets *you* would use to characterize such a man as Ishmael, or to denominate his conduct? As capable sir as I am of feeling pain, and as timid as I am by nature, my feelings do not revolt so much at the thought of *burning at the stake* as at the thought of *following the example of Ishmael*.

## PASTORAL RECOLLECTIONS.

*The Drowned Son.*—The blessed God, in addressing his ancient church, by the prophet Zephaniah, says, "I will leave in the midst of thee a poor and an afflicted people, and they shall trust in the Lord." In all ages, from that period to the present, the blessings of religion have been principally shared among the poor. To them the glad tidings of redeeming mercy have been published—the vanity of the world has been made apparent—and they have been led to fix the best affections of their hearts on divine and eternal objects. They, too, have had their afflictions. These have been numerous and trying. They are designed to purify from the love of sin, to wean the hearts of his people from the world, and to excite a greater relish for "the rest that remaineth for the people of God."

This all-wise arrangement of the blessed God, presents a striking proof of the efficacy and power of religion. Influenced by this, we have seen the poor man, bowing with submission to the afflictions he has been called to endure, or, rather, he has risen above them, rejoicing, that they can but hasten him to that crown, with which his heavenly father will adorn his brow.

In my last number, says the writer, I introduced to my readers an account of two aged pilgrims; one of whom I described, as yet on his journey through the wilderness, and forming one of my present congregation. His life had been a scene of trials; and among other sorrows, several of his children had been consigned to a watery grave. An account of one of these bereavements has lately been taken from his own mouth, and is in substance, as follows:—

—About twenty years ago the good man had a son. He had reached the summer of his days; was strong, healthy, and robust; in appearance, defying the ravages of disease, and promising, like the oak, to resist the pelting storm for many a year. This young man, and his father, had occasion to steer their vessel along the coast to a town, about five miles distant from their own residence. The day was remarkably fine; scarcely was a breeze felt; while the clouds, all around, presented a prospect beautifully serene.—They finished the business they had to transact at H——, and went on board to return to F——; no other hands, except themselves were on board. Scarcely had the vessel began to sail, when the wind suddenly rose, and caused a mighty swelling of the sea. The waves dashed on deck, and the poor young man was washed overboard.—He was unable to swim, yet, no danger would have followed, could the good old man have maintained the composure of mind which he has, at all other times, invariably displayed. He was struck with astonishment, at the unexpected event; but calling to his son "to have a good heart," he began to look about the vessel for something to throw out to his assistance. On every hand, he was surrounded with ropes, and yet the extraordinary agitation of his mind prevented his seeing them. The son called out loudly for help; the father still continued to encourage him, and was all anxiety to snatch him from a watery grave, but was unable to fulfil his wishes. His, alas! was the melancholy lot, to see his son sink to rise no more! His body was found, a few weeks after, washed up by the sea, and nearly buried in the beach, more than twenty miles from the spot where he sank, in a state that his person could not be recognized, and was only known to be the same body, by the watch that was found in his pocket.

The distress of the good man was indescribable; and it was long before his mind could be reconciled to the sad event. His aged wife, who also remains at *ninety-three*, to tell the melancholy tale, bore the stroke, with more resignation than was anticipated. But to this hour, with faces bathed in tears, will they tell the passing stranger, the tale of woe—how they lost him on whom their fond affections were placed.

But there was another source of sorrow. There was no reason whatever to hope, that their poor son was prepared to enter the presence of his great Judge. Notwithstanding the expostulations, the prayers, and the tears of his pious parents, he had lived in the practice of the most awful sins. He had never attended the worship of God, nor called on his name except in profane swearing. He had no attachment to religion, or its professors—the one was a subject of his ridicule, and the other of his persecution.—We would in such cases, hope, even when there seems but little to rest upon; but, alas! how could hope be indulged in this instance? One source of comfort alone remained.—"Shall not the Judge of all the earth do right?" Here the matter must rest till the last great day, when all his ways shall be seen to be infinitely just and wise.

My venerable friend too, had been reduced, from a state of comparative affluence, to one of entire dependance. Since that time, I have had an opportunity of witnessing the state of his mind, under these circumstances. I was sitting, during the Christmas hollidays, in the house of a benevolent friend, who is one of the members of a society, that annually gives a small quantity of fuel to the poor. The good old man came to solicit a ticket, that would entitle him to a bushel of coals. It was an affecting sight, to see such a man, who, once, had every comfort around him, at *ninety years of age*, come on such an errand. Never did I so much envy the miser his wealth, as when I saw the gratitude of this good man, on finding that his application was not in vain. A chair was ordered for him, near the fire, and a glass of wine put into his hand. We now entered into conversation with him, on the way in which the Lord had led him.—Never did I witness such gratitude for benefits received at the hands of God or hear before, such expressions of entire resignation to the divine will. When I said, "Your troubles, my friend, have been very great?" his reply was "No, nothing, nothing, *absolutely nothing*." As he was raising his feeble hand, to wipe away the falling tear, I repeated the words of St. Paul, "I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." He replied "that's what I mean—that's what I mean." He says that his trials have all done him good; that they have humbled his pride, weaned him from the world, and made him long for heaven. And I am assured, by those on whose veracity I can fully depend, that he was never once heard to utter a murmur against the God of his mercies; but, in reference to every trial, he would say, as he has often said to me, "It's all right, it's all right; the rod's in the hands of my Father—I am going home.—*Home Mis. Mag.*

## Revivals.

The following letter from a clergyman in the employment of the Female Missionary Society of the Western District, contains the most heart cheering evidence of the utility of Domestic Missions. It was written to the presiding officer.

Antwerp, 10th June, 1824.

DEAR MADAM,—

"About the first of April, I received a commission from your Society, to labour for three months as a Missionary in the northern parts of Jefferson county. I entered upon the duties of the commission, as soon as was convenient; and agreeably to the advice of several members of the Presbytery, took my principal stations for preaching upon the *Sabbath*, at Evans' Mills, and at this place. At each of these places, is a small Congregational church, which lies surrounded and intermingled with professing christians of various denominations. These churches had been so much destitute of preaching, of their own order, that they were disheartened, and had "hung their harps upon the willows." The dear Zion of God, in this region was robed in mourning and sat desolate as a widow. On my first arrival in each of these places, my heart almost bled at the awful desolation that surrounded me on every side. Rebellion against the blessed God, under almost every form, and in every shocking degree, stalked abroad with unblushing front, in defiance of Almighty authority, and in the heedless and impious rejection of proffered grace and mercy. The streets resounded with impious oaths; the mouths of multitudes were "filled with cursing and bitterness," and it was but too obvious that "destruction and misery were in their ways." In view of this state of things "my soul was sick," and I commenced my labours amongst them with plain dealing, and denounced the terrors of the Almighty against them for their impious wickedness, and ruinous rejection of the gospel of God's dear Son:—And O! to the everlasting praise and glory of his grace be it spoken, the dear Redeemer has not suffered your unworthy, inexperienced Missionary to labour in vain. On my first arrival at Evans' Mills, the word seemed to be attended with immortal energy. Some were immediately smitten with conviction, and soon hopefully converted. As I continued preaching in that region, convictions and conversons multiplied—slumbering professors of different names arose and entered into the work—laying hold on the promises by faith, held up my feeble hands, and rejoiced to see the salvation of God.

"The blessed work, has been exceedingly powerful in the village of Evans' Mills, indeed to the hopeful conversion of the great mass of the inhabitants of every rank and sex. It is now spreading in almost every direction, and O! we fondly hope and earnestly pray, that this whole region may behold the glory of God in the face of Jesus Christ. Antwerp is 13 miles from Evans' Mills. The Lord has owned his word here also. But as the work has been so powerful at Evans' Mills, I have found it impracticable to spend much time with *this people*, —in visiting from house to house, as yet.—There have been several hopeful conversions here however, and as I have now been visiting among them for two days, I find many cases of conviction. Meetings are well attended, and solemn—great attention is given to the word, and there is manifestly a movement on the minds of the multitude.—The minds of some christians seem to be aroused, and we can not but hope that God designs to visit this people with the outpouring of his Holy Spirit.

"I suppose that it is one object of your society, to build up and strengthen feeble churches—to unite their strength in the establishing of the gospel among them. This object, I have strong hopes will be effected at the two places where I have principally laboured."

"I am dear madam, your humble servant and affectionate brother in the Lord Jesus."

CHARLES G. FINNEY.

*Extract of a letter from Glen's Falls to the Editor of the Religious Intelligencer.*

Since my residence here it has been a cold time in matters of a religious nature, until about the 1st of Jan. last, a serious revival among us took place. Old christians, (for we had a few of them,) were much awakened to fervent prayer, and our Pastor who is a youth, among the rest. It is also true that about this date there was and had been, a great revival in an adjacent town, Moreau, (not Moscow,) and for the sake of a short ride (for I think there was in the first place no other motive,) many of our youth frequented their meetings on the Sabbath and at other times. But very soon they brought us back the news by their serious countenances and aching hearts, which was like a torch thrown into the midst of us—it spread rapidly. Our conferences and prayer meetings were crowded, and never before have I here seen such solemnity on the Sabbath. About nine weeks since there was added to the Church at one time, 72. The second Sabbath of May, 35, and in proportion to the number it is very rare there should be so many youth; many of them from fifteen to twenty, and several not more than twelve or thirteen. I will mention one instance of an elderly lady among us, to whom all of us have looked as an eminently pious person, who has uniformly, through life, till the present period, refused every invitation from ministers and others, to unite with the church of Christ. Her unworthiness was the principle obstacle—but now in her old age, as her sun is just setting, her Heavenly Father is pleased to take the veil from her eyes, by which every hindrance is removed to the table of the Lord, at which for the first time she has been seated by the side of her children and grand-children, who have been the subjects of this blessed work. This work has been unusually silent.

*Extract of a Letter from Rev. C. W. Fuller, Pastor of a Baptist Church in Dorset, Vermont, to the Publisher of the Christian Watchman, dated May* 25.

I was lately called to spend a Lord's day in Rutland, Vt. where I learned that the little church which in the last autumn was organized with only 15 members, has now increased to between 40 and 50. The gentle dews of heavenly grace have been so constantly distilling upon this little branch of the Lord's planting, that it may be said to have received unmerited refreshings from the time of its origin. A deacon, whose family has been signally distinguished by God, in making six of its members the subjects of his grace, informed me that the first visible tokens of this work of salvation were apparent at a conference meeting, in which he communicated the exercises of his mind in relation to the moral state of the people, and his anxious desires for the prosperity of Zion in that place. He was followed in his remarks by five or six brethren, whose minds had been impressed in a similar manner. So deeply had they felt for the cause, and so ardent had been their desires for the good of immortal souls around them, that even in the silent hours of midnight, when others around them were locked in slumbers, they, like Jacob, had been wrestling with God.

*Revivals in Connecticut.*—Some of the revivals we have mentioned in this state, says the Religious Intelligencer, are still continued and others have recently commenced.

"The last accounts from Colchester, state that more than 200 are indulging hope that they have experienced the new birth, and a number were still inquiring what they should do to be saved.

"In Harwinton, the revival is still progressing—about 150 were rejoicing in hope, two weeks ago. Among this number were 47 male heads of families, who after living without hope and without prayer from twenty-five to fifty years, have now erected the family altar to the Lord.

"In Burlington, an adjoining town, ninety came forward at one time, on the first Sabbath in this month, and took the vows of God upon them. In Bristol about forty were propounded for admission to the Church.

"The revival in East Haddam, which commenced in December last, still continues. It is a great and glorious work.—About 160 have been brought into the glorious liberty of the Gospel. Nearly all the youth of the parish have been led to seek their Creator. These, added to about 130 in Millington Society, make the whole number in East Haddam nearly 300.

"The revival in Danbury, was the last week as interesting as at any time since its commencement. About seventy have the new song of redeeming love put in their mouths.

"In Lyme, a revival has recently commenced. About fifty in one Society, and thirty in the other, were rejoicing in hope, while a greater number appeared to be earnestly inquiring what they must do to be saved.

"During the last week we have heard of revivals just commenced at Meriden, at North and South Canaan, and at Cornwall."

The Boston Recorder of the 26th ult, contains a letter from Granville, Mass. from which we make the following extract.

"During the years 1822 and 1823, there was an unusual attention to the subject of religion, and a number were brought into the kingdom of Christ. In this period the Classical School, taught by Rev. T. M. Cooley, remained unaffected. Arguments and persuasions, repeatedly and faithfully urged, had fallen powerless on the minds of the students. Some days previous to the first of January, 1824, they requested permission to appoint one of their own number to deliver an oration on that day. Their request was granted, and the orator selected. During the interval allowed him for composing his oration, the Holy Spirit was silently operating on his mind. Instead therefore, of congratulating his associates on the arrival of a new year; or of opening to their view those prospective, but transitory scenes into which the youthful mind delights to enter, he directed their

thoughts to those interests, which lie beyond the boundaries of mortal existence and affectionately admonished them to prepare for a future world.

Coming from a source so unexpected and in a manner, which testified, that the subject had taken a firm hold on the mind of the speaker, this address awakened in the hearers deep anxiety. After the performance closed, all remained silent and motionless and all seemed to feel, that the destinies of eternity depended on the decisions of that evening.

From the school the revival spread into various parts of the society.

About forty have already expressed a hope and give evidence of having been turned from the error of their ways. The revival has also extended to the W. Society."

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A letter dated Raleigh, N. C. May 26, mentions that the church in Piney Grove Society, has been graciously visited through the instrumentality of itinerant preachers, and that nearly one hundred have been added to the church.—Several other Societies, auxiliaries to the N. C. Missionary Society, have also been specially blest.


# WESTERN RECORDER.

UTICA, TUESDAY, JULY 6, 1824.


Yesterday, doubtless, presented a scene of noise and tumult in most of the towns and villages throughout the Union. We are gratified to learn from the Religious Newspapers, however, that a far better spirit—a spirit of *Christian* patriotism is beginning to mark our national celebrations: and though our own eyes are not yet permitted to witness the pleasing exhibition, we fondly hope that the inhabitants of *this* favoured region will not be last in following one example so well worthy of universal imitation.

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Miss Elizabeth McFarland, a young lady who has recently been sent out by the United Foreign Mission Society, to the station at Mackinaw, left this place for the West, on Tuesday of last week. The ladies of the village came forward with their offerings, and a contribution was also taken up for the benefit of the mission, on the preceding Sabbath.

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## AN EXPLANATION.

The following article appeared in the New York Observer, of the 22d of May, in explanation of the fact, that that paper has been offered in certain parts of the State, lower than the terms printed in the paper, and lower than it has been offered any where else. We understand that the article was published in those numbers only, that were sent in this direction.

"Some of our subscribers have doubtless noticed a discrepancy in the terms of the Observer, as printed in our paper, and those on which it has been publicly offered in their vicinity. To prevent misapprehension, we deem it proper to explain the manner in which this discrepancy originated.

"The terms of our paper are $2,50 to single subscribers, if paid in advance, but to *persons becoming responsible* for ten copies, or, which *we consider the same thing, to companies of ten* who pay in advance, a discount of twenty per cent. is made. Several months since, Mr. Richard C. Morse, one of the proprietors of the Observer, left this city for the purpose of promoting the circulation of the paper in the country. In several of the towns which he first visited, he obtained a considerable number of subscribers, generally more than ten in a town, who gave in their names as single subscribers, and paid $2,-50 each. After proceeding a little time in this way, the thought occurred that *these subscribers might with propriety be considered as companies of ten*, and that it would be *proper* to allow them the usual discount of 20 per cent. which would reduce the price of their papers to $2,00. It also occurred that if the paper had been offered in these towns at this rate, in the first instance, a *much larger number of subscribers would have been obtained*. My brother, therefore, resolved that in future he would offer the paper in every town where he thought it probable that he should obtain ten subscribers, at $2,00, and take upon himself the risk of getting that number. In most instances he succeeded, but in some he failed.—He then addressed a letter to me, requesting that I would alter the terms of the paper so as to reduce the price to single subscribers in the country to $2,00, and, presuming on my compliance, proceeded to offer it publicly on these terms. I declined, however, making the alteration, and wrote him a letter assigning my reasons. This letter he never received, and as he has ever since been travelling, and constantly removing from place to place, *we have found it impossible to correspond with each other*, and come to an understanding on the subject.

Under these circumstances the discrepancy has arisen. My brother has now returned, and we avail ourselves of an early opportunity, after conversing together, to make this explanation. With respect to those subscribers to whom the paper has been offered at $2,00, we shall of course expect to supply them at this rate for the first year, but in all other cases we shall abide by the terms printed in our paper.

"We understand that it has been supposed that the discrepancy was intentional; that we actually designed to make a difference between our subscribers in different parts of the country; and that we did this for the purpose of circumscribing the circulation of a religious paper recently established in the Western District. We think it proper to say that this is wholly without foundation. The discrepancy originated in the towns on Hudson River, and before my brother knew of the existence of any religious paper in the Western District."

SIDNEY E. MORSE.

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*Spots on the Sun.*—Much fruitless speculation has taken place on this subject. We select the following from the N. Y. Commercial Advertiser.

"Another spot, it is said, has appeared on the surface of the sun, near the centre, and of about the same size as that of 1815. The cold weather will of course be attributed to this cause. But if this be the case, the spot must be a moveable one, as the changes of weather this spring, up to the present hour, have been from hot to cold, and *vice versa*, sometimes as often as twice in a day."

"We remember to have seen in 1815, an Edingburgh article where the writer endeavoured to prove from the relative price of wheat which he ascertained had been low in all those seasons where remarkable spots had been seen on the sun, that the weather on these occasions could not have been cold: but had the writer known, what every farmer could have told him, that *cold seasons were the most favourable to the growth* of wheat, he would certainly have come to the oppsite conclusion.

In like manner our editor above—Had he just called to mind that the spots in question *are always moveable*, he would not thus have objected against the popular opinion.

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*Key to "No Fiction."*—The last Boston Telegraph in an article bearing this title, says, that the writer of this interesting work is satisfactorily ascertained to be Rev. Andrew Reed, Secretary of the London Orphan Asylum; that the amiable Douglass is no other than the author himself, and that Lefevre is a Mr. Barnette of London, towards whom he has been known to act that same friendly part which the volume discloses. He adds, that though Mr. R. disowns having drawn Douglass' character from himself as the original, it is yet universally recognized as his: but the most painful circumstance mentioned, is, that Lefevre, the penitent who excited such deep and general interest, has again relapsed: and that though struggling to retrieve himself, he is evidently sinking and "carried downwards by the current of vice," and that "even Douglass himself seems to have almost given him up in dispair."

We suppose that there can be no doubt as to the correctness of this statement, for a work written by Barnette himself, under the title of the "Hero of No Fiction," is now circulating in this country; and its character is such as might have been expected from a false penitent.

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# Religious Intelligence.

### COLONIZATION.

Rev. L. D. Dewey agent of the Colonization Society, recently addressed a letter to President Boyer of Hayti, for the purpose of ascertaining what encouragement would be extended to emigrants in that place. It appears from Pres't B's reply, that *part* of the expenses of the voyages of emigrants would be defrayed by that nation: that lands would be given them together with such articles of husbandry and food, as would be indispensible to their accommodation—that any number of emigrants could be thus accommodated, provided, only, that they submit themselves to the Haytien Government. Merchants and Mechanics, should for one year, be exempt from the customary duties:—Without *any* assistance from our Col. Society, the emigrants should still be accommodated with lands &c. *on their arrival*, with the privilege of settling near each other if desired. The government would not interfere with their domestic habits, nor with their religion, unless they were to disturb other denominations, or endeavour to make proselytes. The government, however, would not permit the Col. Society to plant a colony on that island which should be governed by its own laws, and subject to the Haytien government, as our own states are to the General Government. "Those who come, being children of Africa, should be Haytiens as soon as they put their feet upon the soil." Pres't B. has already sent an agent to this country to negociate with the Col. Society, and he is furnished with funds to carry his plans into execution. It seems, however, from the latest dates, that the Col. Society are not likely to fix on any definite arrangement with him, though they earnestly desire that the northern sections of the Union that are not yet engaged in plans of Colonization may turn their attention towards Hayti. Hayti is no great distance from the southernmost part of the U. States, and emigrants from that region, would be likely by their free communications with ther former acquaintances, it is thought, to create uneasiness among those who must for some time remain in servitude: but, the same objection does not lie against emigrations from the northern and middle states, to Hayti.

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The New York Ch. Herald contains a circular the purport of which is, to call the public attention towards the literary, moral and religious necessities of the American colonies in Africa. White men are so liable to die on the African continent, that it is no longer thought advisable to send them as missionaries or teachers from this country. It appears from a note appended to one of the circulars, that—

"The English have lost more missionaries in Africa than in any other part of the world, insomuch that the Methodists, who are skilful generals, some years ago were about resolving to send no more white men to Africa, but to transport their converts from the West Indies: all who have heard of Mills and Bacon, and andrews and Winn, and the valuable naval officers who have perished on the African coast, need not be told of the sacrifices which America has made to that climate."

The circular is issued by a committee appointed at a late meeting in New York, consisting of Rev. Doct. Griffin, Pres't of W. College;—Francis S. Key, Esq. of Washington, Rev. Wm. Patterson, Rev. L. D. Dewey, and Mr. S. E. Morse, of New York. After stating the necessity of vigorous and persevering exertions in behalf of the colonies, and the difficulties to be encountered on the existing plan of operation, as well as the evils that are to be apprehended from leaving the colonies without proper instruction, the committee come to the conclusion, that coloured people must be educated together in public seminaries instituted for the purpose, and that this, for various reasons, must be done in the Northern and Middle States. The committee solicit information and advice relative to the best method of bringing this object about, through the establishment of an Education Society for the express purpose.

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### DEMERARA.

The slave holders in Demarara, continue to manifest their malignant spirit towards the remaining Missionaries; yet every arrival brings additional proofs of the innocence as well as of the worth of the late Mr. Smith. Mr. Arindell, who was the council of Mr. S., and Rev. W. S. Austin, a clergyman of the Episcopal Church, have been persecuted—the one for confidently expressing to Mrs. S. a conviction of the innocence of her husband, and the other, for expressing an opinion in a letter to England, that "nothing but the religious impressions which, under Providence, Mr S. had been instrumental in fixing," could have prevented a dreadful effusion of blood at the late insurrection, or even have "saved the lives of those very persons who were then seeking his." Such are among the evils of slavery—and such is poor human nature, with all its hallow boastings of perfectibility.

Rev. Mr. Austin, we learn, has been suspended from the ministry by authority from the government.

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The King and Queen of the Sandwich Islands have arrived in London. The Missionaries formerly represented the king, if not the queen, as, incorrigibly intemperate: but otherwise inclined to virtue and civilization. We hope that the treatment they meet with, and the traces of civilization they are witnessing, and especially that the influence of the pious individuals who are introduced to their acquaintance, will not be lost on them.

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### MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH.

The annual meeting of this Society was held in New York, on Monday, the 7th inst. Several interesting addresses were delivered after the reading of the Report by distinguished clergymen. The Society during the past year have employed 12 missionaries, besides aiding in the support of the gospel in eight parishes. The Society has at present about 40 auxiliaries, and funds to the amount of $600 in the hands of the treasurer.—*Bos. Rec.*

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### MISSION AT GREEN-BAY, MICHIGAN.

The Executive Committee of the Domestic and Foreign Missionary Society, has determined on the establishment of a Mission School among the Menominie Indians at Green Bay, Michigan Territory, & it is expected that a commencement will be made in the course of the ensuing summer. These Indians, together with the Windagoes, are without Missionaries, and anxious to receive instruction. The Society has already devoted something to their benefit, under the direction of its agent residing among them. The hope is now entertained that the liberality of Episcopalians will enable it to do much more.—*Philadelphia Recorder.*

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### THE JEWS.

The London Jewish Expositor, contains a letter from Baron Blomberg, which mentions that "seven proselytes," partly the fruit of Mr. Petri's journey to Hamburgh, and partly recommended by others, have been forwarded to the Institution of Count Von der Recke; and that another Jew, a native of B—— and a man of promising talents who had preached, while occupied as a teacher at C——, sermons exposing the superstition of the Jews, and urging them to restore the *genuine Mosaic Religion*, has since embraced the Christian religion. The letter adds, that the latter was baptized on the 21st of December.

"On that solemn occasion, says the Baron, he made a profession of his faith, during which he was himself deeply affected and drew forth tears from those who were present. Of this young man, he adds, I entertain great hopes that he will become a chosen vessel, to bear the name of the Lord among the children of Israel. Our small funds indeed have been exhausted to the extent of fifty dollars for this individual; but instead of complaining I give thanks to the Lord for the blessing. We have also in our neighbourhood several young Jews and among them some teachers, who have a cordial desire after Christianity; *but, instead of encouraging, we are obliged to restrain them, until we see a way opened for their support.* For as soon as they have come to a determination to embrace Christianity, they are excluded and abandoned by their relatives and left in utter poverty."

In a letter dated Feb. 12, the young man above mentioned is noticed as having commenced preaching Christ undauntedly, with a fervent desire to communicate to his kindred according to the flesh, the glad tidings of the Saviour. He is said to be possessed of all the qualifications for a Missionary.

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### BENGAL.

*Inundation.*—A letter published in the London Baptist Magazine, and dated Howrah, mentions that a terrible inundation had taken place in consequence of the embankments of a large river giving way. The inhabitants were obliged to flee for their lives.

"I think says the writer, that above five thousand passed my door in two days. On speaking to them on the probable cause, some said, it was Krishna again assuming the shape of a fish, and with his tail lashing the waters;—others said, the celebrated fakeer, who live beneath a banian tree in our neighbourhood, had caused it, because he had been abused and injured by some coolie; but most of them said it was Fate. In a few days the waters subsided, and owing to the exertions of the magistrates in cutting drains, &c. the country is now dry. I took a boat and went into two jungles, thinking some poor creatures might be left behind. It was so; for as we approached a thick clump of bamboos we heard a feeble voice calling for help. It was an old man, who, with his wife, was up to the chin in water, and as they could not swim, were afraid to stir from the top of their thatched roof. We found a young man in the same manner upon his fallen roof; but no entreaties would induce him to get into the boat, as he said beneath all his property lay, consisting of two bottles of skins of oil, and a box of clothes, and he had rather lose his life than them. Opposite to my dwelling the Mussulmans have a small mosque, and about fifty of them surrounded it up to their waists in water, crying out incessantly for six hours, Allah, allah. Hundreds of habitations were swept away, and the country deserted. They are now returning, and have nearly rebuilt all. Calcutta being the other side of the Hoeghly, escaped."

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### SUMMARY.

*Education of Heathen Youth.*—The Female Society of Philadelphia, for the Education of Heathen Youth, held their first annual meeting, May 31. This Society was organized about a year since, for the purpose of educating two Chinese Youth, who were providentially cast upon our shores. These youth were taken under the care of the Society, and sent to the Foreign Mission School at Cornwall. The report of the Society, gives a very pleasing account of their progress, not only in human learning, but in a knowledge of divine subjects. [*N. H. Rep.*

*New York Bible Society.*—It appears from a circular issued by the managers, that the funds of the N. Y. B. Soc. are low, and that many parts of the city are not yet supplied with Bibles. In only two wards of the city, 585 families, embracing 1778 individuals qualified to read, were found destitute.

The New England Tract Society are about to publish a number of small books calculated in a particular manner, to impress moral and religious truth on the minds of children.

*Sabbath Schools.*—It is but about forty years since the Sabbath School was first instituted.—Now nearly *eleven hundred thousand* human beings are enjoying its privileges.—*Bos. Rec.*

*Rev. Mr. M'Clelland.*—Rev. Alexander M'Clelland, late Proffessor of the Philosophy of Mind and of Belles lettres in Dickinson College, Pa. has been elected President of that Institution, in the room of Dr. J. M. Mason, resigned.

Rev. Theodore Clapp has been appointed President of New Orleans College.

*University of Virginia.*—This Institution is to be opened for the reception of students, on the firs day of February next. One hundred and nine rooms are now in readiness, designed to accomodate two students each. Also *six hotels*, to be rented to respectable house-keepers who will furnish the ordinary meals to students that choose to engage with them respectively, not exceeding fifty in a mess.

There will be eight schools in the University. 1. One of Ancient Languages, Ancient Geography, Ancient History and Belles lettres.—2. One of Modern Languages, Modern History, and Modern Geography. 3. One of Mathematics. 4. Of Natural Philosophy. 5. Of Natural History. 6. Of Anatomy and Medicine. 7. Of Moral Philosophy. 8. Of Law, Government and Political Econamy. [*Bost. Tel.*

The Treasurer of the American Education Society, acknowledges the receipt of five hundred and eighty-two dollars, during the month of May.

In the library of the King of Wurtemburg are four thousand editions of the Bible, in the different European languages. 215 are in English and 290 in French. These latter, of course, were mostly, if not wholly, printed at Catholic presses.

Two persons were recently killed and more than 20 others severely wounded, by the falling of a stick of timber, at the raising of a Meeting-house in Winthrop, Maine. The lives of four of the wounded were despaired of at the last dates.

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### DONATIONS.

WESTERN EDUCATION SOCIETY.

Amount of receipts in April, 1824.

| | | | |
|---|---|---|---|
| *Oneida County:*— | | | |
| *Westmoreland*, | Thadeus Eames, | mdz. | $6 00 |
| " | Rufus Rich, | do | 3 60 |
| *Paris*, | Reuben Bliss, | do | 2 00 |
| " | Jerusha Bliss, | do | 1 12 |
| " | Alathea Kinne, | do | 1 00 |
| " | A person unknown, | do | 1 00 |
| " | Wardwell Barker, | do | 13 00 |
| *Trenton*, | William Hubbard, | Cash | 2 00 |
| " | Mrs. Patty Gurney, | mdz. | 10 00 |
| " | Isaac G. Wiser, | cash | 56 |
| " | Jacob Gouge, | do | 84 |
| " | James Wetmore, | do | 3 00 |
| " | Joseph Hamlin, | mdz. | 20 00 |
| " | Robert Welles, | do | 14 00 |
| " | Chester Welles, | do | 20 00 |
| " | Bezaleel Fisk, | cash | 16 00 |
| " | Mrs. Bezaleel Fisk, | do | 10 00 |
| " | P. C. I. De Angelis, | do | 5 00 |
| " | Isaac Cande, | do | 2 00 |
| " | Rev. John Waters, | do | 10 00 |
| " | Lucus Younglove, | mdz. | 13 00 |
| " | Mrs. Lucus Younglove, | do | 3 00 |
| " | Dan'l McKay & A. Blue, | do | 15 00 |
| " | Daniel Blue, | cash | 2 00 |
| " | Daniel Cameron, | mdz. | 4 50 |
| " | Lewis Read, | do | 2 00 |
| " | Allen Blue, | cash | 2 44 |
| " | Jeremiah Wesir, | cash & mdz. | 6 00 |
| " | Benjamin Brayton, | mdz. | 11 00 |
| *Camden*, | Rev. Henry Smith, | do | 27 00 |
| | | | $227 06 |

JOHN BRADISH, *Treasurer.*

*Note.*—Ladies in the Society of Holland Patent, have subscribed $50, to constitute their Pastor, the Rev. William Goodell, a Director for life; and Ladies in Guilford, Chenango County, have subscribed a like sum to constitute their Pastor, the Rev. Asa Donaldson, a Director for life of the W. E. Society. J. B.

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The following sums in money and notes, have been received for the Theological Seminary of Auburn from the 16th of May, to the 10th of June, 1824.

| | | |
|---|---|---|
| *Oswego County:*— | | |
| *New Haven*, | Rev. Wm. Williams, | $5 00 |
| *Richland*, | Rev. O. Ayer, G. Harding, J. A. Thompson, S. Duncan, S. Meacham, T. Maltby, Dr. Andrews, $5, each: J. Jones, N. S. Weed, $3, each—J. Meacham, $2, Smith Duncan: $1, | 44 00 |
| *Jefferson County:* | | |
| *Mans-Ville*, | Daniel Wordwell, $5, H. B. Mann, $3, | 8 00 |
| *Smith Ville*, | J. T. French, | 2 00 |
| *Watertown*, | O. Hungerford, D. Huntington, $2, each:— | 4 00 |
| *Champion*, | A. Carter, $2, D. Waite, S. Johnson, $1, each:—J. Peck, C. Crandal, S. Warner, $0,50 each: G. Chapin, $0,75, S. Colkins, $0,25, | 6 50 |
| *Rutland*, | G. White, $3, A. Smith, $2, A. Malery $1, A. F. $0,31, | 6 31 |
| *St. Lawrence County:*— | | |
| *Ogdensburg*, | J. Fine, $10, G. N. Seymour, $1, | 11 00 |
| *Governeur*, | A. Smith, B. Smith, $1, each: | 2 00 |
| *Lewis County:*— | | |
| *Denmark*, | J. Loud, G. Dickinson, $4, each: D. Canfield, $3, A. Stephens, $0,75, | 11 75 |
| *Lowville*, | Rev. Phineas Camp, $3, M. Bosworth, G. Boshart, $2, each: Wm. | |

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## FOREIGN.

The latest intelligence from Greece mentions the death of Lord Byron. He died at Missolonghi, April 19th, aged 37, after an ilness of ten days. Greece mourns his loss most deeply; and the literary world have lost the greatest English poet of the age. This is melancholy news; but there is still a deeper shade in the dispensation. The man who had thus distinguished himself by his literary productions, and had acquired lusture by his wisdom and patriotism in Greece, was one whose soul was dark as night. His harp had been sprinkled with the sediment of moral pollution, and his life but too plainly told that its language was furnished from his own bosom. The mischief which his influence has affected, is irreparable by any human agency. Yet has he died in the field of glory, to all human appearance the same man that he had lived: and the very materials which he had furnished for his own dark history he destroyed, that the world might lose what otherwise would doubtless have operated in some degree as an antidote to the poison which pervades his writings.

Vienna papers repeat that the Russian government had proposed to recognize the Independence of Greece, and that Austria, France and England will probably agree on some terms to make the Grecian province an independent state.

Gibraltar papers as late as May 25th, furnish some further intelligence respecting the late disturbance at Lisbon. It seems that the King discovered that instead of being chargeable to the freemasons, the mischief originated with his beloved Queen, and her graceless Infant Don Miguel, who meditated nothing less than putting down the authority of his Majesty, and taking the affairs of the government into their own hands. But the old monarch contrived to outwit them, and eventually succeeded in quelling the attempt, and in resuming his kingly authority. The Infant, however, was stript of his functions, put on board a British ship lying in the harbour, and sent on a travelling tour either to Great Britain or France. The King, if he is wise, will keep him away from home as long as possible, for it will be a great chance if, upon his return, he does not give him further trouble. *N. Y. Ad.*

Considerable excitement prevails in France, in consequence of a fear that the Ministry contemplate several essential changes in the Constitution, calculated to aggrandize themselves at the expense of the liberties of the people.

*War in Africa.*—The last London papers appear to discredit, at least in the extent, the news of the defeat of the force under Gov. M'Carthy, by the Ashantee negroes.

Extract of a letter from Buenos Ayres, April 5.

"The news from Lima is bad; but by a letter transmitted to me from young Mr. Prevost, it appears not to be so unfavourable as at first represented. Bolivar is still at Truxillo, with near 13,000 men. The royal forces are said to amount to about 23,000, though by others to not more than 10,000. The Franklin sailed in great haste, on receiving the news, from Valparaiso for Calloa, the seaport of Lima. I have great confidence in Bolivar.—*Franklin Gazette.*

The Ex-emperor Iturbide, has left London for Mexico. He assigns as a reason, the unhappy disunion of the Mexican provinces which he has been given to understand, might become *united by the instrumentality of his assistance.*

The Congress of Colombia have taken from the Catholic clergy the lands belonging to the church, amounting to several millions, and appropriated them for the prosecution of the war.

The Dey of Algiers has acceded to the demands of England, and the war is at end.

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## DOMESTIC.

*Edwards vs. Crawford.*—The Committee of investigation have at length reported on the charges preferred by Mr. E. against Mr. C., that "nothing has been proved to impeach the integrity of the secretary," &c.—and Mr. E., for reasons best known to himself, has resigned his appointment as minister to Mexico, though obliged to relinquish his D9000 outfit and D9000 salary.

The House of Representatives of New-Hampshire has, 166 to 24, appropriated D1000 for the education of the Deaf and Dumb.

*The Marquis La Fayette.*—The Common Council of New York (city,) are about taking measures for receiving the Marquis La Fayette as a National Visitor. It is expected that he will soon arrive in compliance with the invitation presented by the U. States Government, though not in a U. S. vessel.

It was expected that the canal from Philadelphia to Pottsville (the coal region) would be completed by the first of September next. On the 4th of July the water was to be let in from Hamburg to the vicinity of Reading.

New Subscriptions for shares to the amount of D500,000, in the important Canal, making between the Deleware and Chesapeake, are opened.

A canal has recently been opened from Boston Bay to Ipswich Bay, through Gloucester.—D6000 had been appropriated by Congress for this object.

*New-Hampshire State Prison.*—The income of this prison, during the year ending May 31, was D2,799,61, more than the expenditures.—No part of the appropriation of last year has been drawn, and no appropriation is required for the year ensuing.—*Bos. Rec.*

## VILLAGE HYMNS.

We mentioned some time since that Mr. Nettleton was preparing a collection of Hymns. The work is now before us under the title of "*Village Hymns, for social worship, selected and original, designed as a supplement to Dr. Watts' Psalms and Hymns.*"

The necessity of such a work is sufficiently obvious from a mere consideration of the religious character and operations of the present age. In Dr. Watts' time, Monthly Concerts had never been thought of, Sunday Schools had not extended their operations, Revivals were not so distinguished as at the present day, and most of the prevailing objects of Christian enterprise were then but in embryo. Consequently, his Hymns are of too general a character to be adapted to most of our village meetings; and the deficiency is every day becoming more apparent.

But who could attempt with the least prospect of success, to compose Hymns, supplementary to those of Dr. Watts?—Strange as our opinion may seem, we have no hesitation in saying (and we are far from feeling in general any *predilection for American* poetry) that the late Mrs. Steele caught more of Dr. Watts' spirit than any other poet in our language has done. Yet she, too, has left us, without supplying the deficiency; and nothing now remains, till some other spirit shall arise to fan the flame of religious feeling by the breathings of poetic inspiration, but to make use of such existing specimens as the times can furnish.

The task of selection, however, involves many serious difficulties. To say nothing in this connexion respecting those lyrical requisites which are indispensable to enunciation in vocal music, it may suffice to mention, that many of the hymns extensively circulated, are destitute of *poetic* merit. Not a few indeed have found their way among our little bands of social worshippers, which no person who has the least taste for poetry, can prevail upon himself to tolerate; and yet these same pieces have acquired so many favourable associations, and have become so endeared to the recollections of many a simple and pious heart, that they will not be readily relinquished, even if denied admittance in a compilation. When we add to this, the consideration, that on several subjects the number of existing specimens is extremely small; and that for the most part, the best of these are either too didactic for musical purposes, or too varied in sentiment to suit the expression of any single piece of plain Church Music, we may form some estimate of the difficulties involved in the undertaking.

Mr. N. we are happy to perceive, has, in a good measure, appreciated these difficulties.—He wisely availed himself of the advice and assistance of his pious and literary friends, and failed not to consult the best musicians in his vicinity. This has, in our opinion, given his work a decided advantage over the existing compilations of the kind. We do not pretend that his work is perfect. We could have wished that the difficulties of his undertaking had been fully vanquished. But so much as this, was not to have been expected; and until some master spirit shall arise to "waken the lyre of sacred minstrelsy" we shall neither expect nor desire to see Mr. *N's.* compilation superceded.

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*Crescendo Æolian.*—A new musical instrument with the above title is said to have been invented by Mr. Gobrecht at Philadelphia. It is played with keys like an organ or piano, and the music is said to resemble in sound the Æolian Harp. It is spoken of as possessing merits over the Piano Forte.—*N. Y. Adv.*

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## COWPER'S ACCOUNT OF HIMSELF.

*Extract from Cowper's Private Correspondence, just published.* Vol. ii. p. 117.

To Mrs. King.

March 3, 1788.

"I was bred to the law, a profession to which I was never much inclined, and in which I engaged, rather because I was desirous to gratify a most indulgent father, than because I had any hope of success in it myself. I spent twelve years in the Temple, where I made no progress in that science, to cultivate which I was sent thither. During this time, my father died. Not long after him died my mother-in-law; and at the expiration of it, a melancholy seized me which obliged me to quit London, and consequently to renounce the bar. I lived some time at St. Albans. After having suffered in that place long and extreme affliction, the storm was suddenly dispelled, and the same day-spring from on high which has arisen upon you, arose on me also. I spent eight years in the enjoyment of it, and have ever since the expiration of those eight years been occasionally the prey of the same melancholy as at first. In the depths of it I wrote the "Task," and the volume which preceded it; and in the same depths I am now translating Homer. But to return to St. Albans: I abode there a year and half. Thence I went to Cambridge, where I spent a short time with my brother, in whose neighbourhood I determined, if possible, to pass the remainder of my days. He soon found a lodging for me at Huntingdon. At that place I had not resided long when I was led to an intimate connexion with a family of the name of Unwin. I soon quitted my lodging, and took up my abode with them. I had not lived long under their roof, when Mr. Unwin, as he was riding one Sunday morning to his cure at Gravely, was thrown from his horse; of which fall he died. Mrs. Unwin having the same views of the gospel as myself, and being desirous of attending a purer ministration of it than was to be found at Huntingdon, removed to Olney, where Mr. Newton was at that time the preacher, and I with her. There we continued till Mr. Newton, whose family was the only one in the place with which we could have a connexion, and with whom we lived always on the most intimate terms, left it. After his departure, finding the situation no longer desirable, and our house threatning to fall upon our heads, we removed hither. Here we have a good house, in a most beautiful village, and for the greater part of the year a most agreeable neighbourhood. Like you, Madam, I stay much at home, and have not travelled twenty miles from this place and its environs more than once these twenty years.

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# COMMUNICATIONS.

For the Western Recorder.

## OBSTACLES TO THE ATTAINMENT OF PULPIT ELOQUENCE.

If one, totally unacquainted with the subject, except in theory, were required to determine, which of the Professions afforded the best field for the exercise of the highest powers of Oratory, he could not fail to give a decided preference to the Pulpit. The subjects on which the Pulpit Orator has to expatiate, so vast and comprehensive in their nature, so important in their result, extending thro' all time, bounded by no space, and essentially connected with man's highest interests, seem adapted to call forth every moral and physical energy, every strong and tender sensibility of both speaker and hearer. And not only so, but to this office he has consecrated his life; these subjects are the theme of his contemplations by day and by night, and for the illustration of each, he brings the advantage afforded by immediate previous attention and study. The respect and attachment inspired by his station and character, might also be presumed to add force to his reasoning, authority to his instructions, and persuasion to his entreaties.

Why then, it may be asked, are examples of high attainments in this branch of the clerical office, so rare? A predominant cause, tho' one seldom alluded to, is want of interest in the mass of hearers. The subject does not of itself, affect their interests; (their imagined ones I mean,) it does not touch their passions; for it seems to them something of strange import, with which they have little or no immediate concern.—They go to church as a matter of habit, indifferent in a great degree, as to what subject is about to be presented to them, provided it be such as not to offend their pride, or lessen their self complacency. Their whole duty appears to them to consist in hearing, regardless of the importance of the truths delivered; unconcerned as to the effect produced, and wholly indisposed to any self-application. For hearers of this description (and such compose the mass of almost every assembly,) to complain of dulness or want of enthusiasm in the preacher, is preposterous. They bring not hearts ready to be affected;—their appearance chills the ardour of the speaker. When he sees no prospect of awaking their slumbering affections, of rousing their sluggish and inanimate feelings, how can he address them in the style of an orator? The fire in his own bosom, if it exists, would soon be quenched by the ice it encounters in theirs.

Such is the nature of all eloquence:—It must find some-what to act upon in the breasts of those to whom it is addressed. If all is listlessness and indifference there, if frequent observation has convinced the speaker that it is hopeless attempting to kindle the flame of love, or devotion in hearts not susceptible of either, you may as well call upon him to be earnest, and vehement and eloquent, in addressing the inanimate materials that surround him. It is impossible to do this without an object, or to continue it without perceiving a corresponding effect. Nor alone, as is frequently supposed, should the speaker influence the hearer: the hearer should also animate and sustain the speaker. The eloquent ear, if I may be allowed the expression, is not less necessary, than the eloquent tongue. In the hearer then, in the hearer I repeat it, lies one powerful cause of the meagre, uninteresting and unimpassioned exhibitions of those awful and commanding truths, which seem calculated to strike at first view, and captivate the whole soul of the auditor, whatever be his standing and whatever his capacity.

Connected with this cause, is another to which a considerable influence has been justly attributed; the practice of reading Discourses. Tho' attended with some advantages, it has undoubtedly the effect of lessening the animation of the preacher. If the sermon be feelingly written, it renders the delivery less impressive, by taking away the appearance of its being the spontaneous flow of a warm and feeling heart. The excitement produced in a public speaker, by the view of his auditory, and by the gradual developement before them of a subject which he has studied and thoroughly understands, cannot but at times, produce a greater degree of that ardour and vehemence, which principally constitute the orator, than can possibly be felt in the retirement of the closet. When the speaker is entirely confined to what he has previously composed, this must in a great measure, belost. All must know the sympathetic power of the emotions, by which an effect produced upon the hearer, is carried back with increased force to the speaker, and again more vividly communicated to the former.

I am not prepared, however, to say that the method of reading ought to be generally abandoned. It has unquestionably its benefits, and may be better adapted for general use than any other. Neither can it be doubted, that there are idividuals, in whom an occasional departure from it, would be attended with important advantages, and to whom it ought, by all means, to be recommended.

Another cause, which frequently operates to prevent the attainment of a higher style of writing and speaking, is, the slight opportunity enjoyed for preparation for the duties of the Sabbath. It is generally supposed, that a large part of the time of a minister of the gospel, is uninterruptedly devoted to this object; and that his other duties are comparatively slight. How is the fact? Are not the sick, the dying, and even the lifeless bodies of the dead, the objects of his particular care? The unfriended poor, the disconsolate mourner, the spiritual wanderer, and the inquiring penitent have an indispensable claim to a large portion of his time and attention. Added to these various calls, are the duties of private life, of social intercourse and of extensive hospitality. Would to Heaven, that his personal efforts were not also too often required to eke out the niggardly pittance allotted him by a misjudging public!

From these and other circumstances, he must often bring to the task of composition, a mind harrassed by care, and perplexed by anxiety;—a body enfeebled by ill health, and worn out by severe and complicated duties.

The *amount* of service required in this country is, also, extremely great. The masterly productions of Bossuet, Massilon and others, which made a corrupt Court tremble, and bro't to bitter compunction a haughty Monarch and his nobles, received months of severe study and laborious preparation. Such a system, it is true, cannot be introduced amongst us; nor is it desirable that it should. But whether we do not go upon the other extreme, requiring more than can be performed well; and whether we should not gain by having the amount lessened, and the preparation increased, may, perhaps, be questioned.

Worldly motives are, it must be allowed, as they ought to be, comparatively inoperative.—The proclaimer of sacred truth, does not derive from each successful effort, as does for the most part the Orator in the forum and at the Bar, immediate profit; nor does he receive an equal share of honour. No adversary is present, to whom he is replying, or by whom he is about to be assailed, and against whose arts and arguments he must consequently prepare. We rejoice that it is so; but we should rejoice still more to see every unnecessary obstruction to excellence removed, and every facility abundantly furnished: libraries well filled at the public expense; temporal circumstances free from distressing embarrassment, and every heart and hand, cordially uniting in the support and encouragement of their ministerial labours. C.

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For the Western Recorder.

The following extract of a letter is from a distinguished divine of the Independent Church in England, dated February 10th, 1824. Whilst it shows the piety, liberality and catholicism of the writer, it clearly manifests in what estimation the Presbyterian church of the United States and their exertions to spread the gospel, are held in that country.

"I am greatly delighted to see your zealous exertions in America, and particularly in the Presbyterian Connexion. You will allow me to feel a warm affection for that order of church government which appears a true medium between despotism and democracy, when it is not linked to the state and politics."

If this pious and learned divine should visit our country, he would fellowship our churches and our ministers, and bid us God speed in the name of the Lord.

If the same spirit of candour and condescension was possessed and exercised by christians in this section of the visible church who entertain different opinions about the mode of discipline, there would be no schism in the body, no division among its members, and no alienation and disaffection among brethren. A stranger viewing the subject at a distance, is in a situation to judge impartially, and would undoubtedly be surprised to learn that discord and strife had risen upon grounds so little essential to the existence and prosperity of religion.

ADELPHOS.

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# STATISTICS.

## MESSURADO.

The Baltimore Patriot contains an extract of a letter from Doct. Isaac Hulse, acting Surgeon on board the U. S. Schooner Grampus, who had recently visited Messurado on the African Continent. The following selections furnish a more interesting description of the place than we have yet seen.

"The Cape is in lat. 6 deg. 38 min. N. The bay formed between it and Cape Mount, which is about 40 miles N. W. of it, affords a safe anchorage during a greater part of the year, as long as the trade wind blows off the land. The Cape makes up north, a little into this bay, and on the east side and parallel with the direction of the coast, puts up Messurado river, a beautiful stream 50 yards over and 20 feet deep, and unobstructed as far up as they have explored. At the mouth of this river, there is a bar on which there is not more than four feet water, at low tide. It is well stored with various kinds of fish. The banks are covered with mangroves, which the settlers are wisely cutting up.

"The American town is seated on the high bank of this river, half a mile from its mouth, and about a mile from the north end of the cape, so that they have a prospect of the bay on one hand, and of the ocean on the other—for the broad Atlantic lies spread before them as they look west over a mile or two of level country. This, you will immediately perceive, is a situation the most beautiful, and, at the same time, the most healthful, that could be found in this latitude. Between them and the sea, there are no marshes, and the land breeze generally blows on them from across the bay in the morning, and the sea breeze returns regularly in the evening. The American town consists of about seventy or eighty houses, and they all have the appearance of neatness and comfort within. The town is laid out in regular squares, which give the inhabitants a free circulation of air, and a fair opportunity to defend themselves against the attacks of the native tribes, by sweeping them with cannon balls, in which they have once found occasion to exercise themselves. Here the African is at home. This is his soil—this is his country. Here the American coloured man, who was an exotic when with us, appears in all his dignity, and walks forth the lawful sovereign and possessor of this beautiful and luxuriant country. Although he has never seen Africa, when he arrives here, he feels like an alien returned to his home—like an Israelite in possession of the promised land.—Here nature pours forth all the luxuries which are the products of tropical climates, and of the fruits that grow spontaneously, she furnishes a sufficiency to sustain life. I travelled a mile or two through the forest, and took some notice of the soil and plants. The trees growing to the height of 100 feet and upwards, and diameter 4 and 5 feet, prove the strength of the soil, while plants, esculent and medicinal, are every moment springing up under foot.

"I can easily imagine, Sir, that in less than 20 years we shall see coffee, rice, tobacco and sugar plantations here, no less extensive nor less rich, than those of the United States and West Indies. They hire the natives to labour for them at very low prices, and pay, in what is to them the luxuries of life.

"The settlers undergo a course of sickness which if they arrive here during the dry season, is nothing more than a slight intermittent; but if during the rainy season, it sometimes puts on a malignant type.

"The last expedition consisted of 105 persons and none have died, except 2 children. I visited, perhaps 30 of them, all able to walk about, but still visited occasionally with a slight chill. It would be advisable for those who come out here in future, to arrive during the months of December, January, February, and March."

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*Statistics of the Presbyterian Church in the U. States.*—From the Synodical and Presbyterial reports presented to the General Assembly at their late session, it appeared that there are under the care of the Assembly 13 Synods, 77 Presbyteries, 1679 congregations, and 1027 ministers. The number of vacant congregations is 769; licentiates 173, and candidates 195. The number of communicants added during the past year is 10,431, and the whole number of communicants is 112,955. The number of adult baptisms during the year has been 2120, and of infant baptisms 10,642. The amount of collections for missions $6,765; for commissioners' fund, $2,692; for Theological Seminary, $1,465; for Presbyterial fund, $370; and for Education fund, $7,928.—*Obs.*

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# MISCELLANEOUS.

## English Opinions of our Country.

The following extracts from the last London Quarterly Review, which we copy from the N. Y. R. Ch. will serve to show the altered tone of feeling which is now prevailing in England respecting this country.

"Circumstances have as naturally made America a republican government, as they have made Great Britain monarchical; and the adventurers who should attempt to set up monarchy in the one country, would incur the guilt and deserve the punishment of treason as much as they who should seek to overthrow it in the other. Upon this ground there is no cause either for envy or enmity on either side; and under each government, good and wise men will sincerely wish for the stability of both. Changes not less inevitable than important, are preparing for both places; but none (let us devoutly hope) which may materially alter, or in any degree endanger the superstructure of their respective States. The world would suffer more by the overthrow of either, than it has ever done by the worst calamities which history has yet recorded."

At the close of the article reference is made to the political prospects of our country; concluding in the following words:

"Whatever may be our anticipations, our wish is, that such measures as may best provide against the existing evils and dangers of their society may be adopted in good time; that the Americans may strengthen their general Government, not weaken it; consolidate the local ones, not divide them; that they may become more and more enlightened, more and more religious, more and more virtuous, more and more worthy of their parentage; rivalling us in arts, sciences, literature, and whatever conduces to the general good, and that this may be the only rivalry between us."

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## ANECDOTES.

### Doct Johnson in Judge Wickin's Garden.

Walking one day with Doct. Johnson in my garden at Litchfield, says Mr. W. we entered a small meandering shrubbery, whose "Vista not lengthened to the sight" gave promise of a larger extent.—I observed that he might perhaps conceive that he was entering an extensive labyrinth, but that it would prove a deception, though I hoped not an unpardonable one. "Sir," says he, "don't tell me of deception; a lie, Sir, is a lie whether it be a lie to the eye or a lie to the ear."

Passing on, we came to an urn which I had erected to the memory of a deceased friend. I asked him how he liked that urn, it was of the true Tuscan order.—"Sir," says he, "I hate them, they *are* nothing, they *mean* nothing, convey no ideas but ideas of horror—would they were beaten to pieces to pave our streets!"

We then came to a cold bath. I expatiated with him upon its salubrity. "Sir," says he "how do you do?" "Very well, I thank, you, Doctor." "Then, Sir, let well enough alone, and be content—I hate immersion!" Truly, as Falstaff says, the Doctor "would have a sort of alacrity at sinking."

### Virtue without Principle.

We sometimes plume ourselves upon our virtues, when they are the result of circumstances, rather than the offspring of settled principle.

After the battle of Culloden, a reward of thirty thousand pounds was offered to any one who should discover or deliver up the young pretender. He had then taken refuge with the Kennedies, two common thieves, who protected him with fidelity, robbed for his support, and often went in disguise to Inverness to buy provisions for him. A considerable time afterwards, one of these men, who had resisted the temptation of thirty thousand pounds for a breach of fidelity, was hanged for stealing a cow of the value of thirty shillings!

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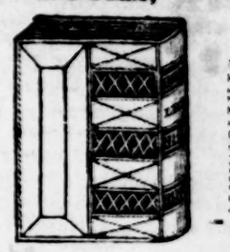
## BOOKS,

BLANK BOOKS,  STATIONARY.

THE subscribers have just received an extensive assortment of *BOOKS & STATIONARY*, which they intend selling on the most liberal terms for cash.

BOOKS JUST RECEIVED.

Decision, Profession not Principle, Appendix to the Musica Sacra, Chalmers' Sermons, (new) Gillie's Greece, Brodie on Joints, Dryden's Virgil, Chapman's Therapeutics, Gould's Stenography, Erskine's Evidences of Christianity, Bennett's Letters, Irving's Catechism, 4 vols. Parris' Pharmacologia, last edition, Catalogue of Minerals, found in Vermont and adjacent states, &c. by Professor Hall, Thomas Moore's Works, The Wreath, Methodist Hymns, Edwards on the Affections, Hodgson's Letters, *Armstrong's last edition of* Scott's Bible, Milner's Church History, Bradley's Sermons, Flavel on keeping the Heart, Mrs. Savage's Memoirs, Capt. Wilson's Life, and a large variety of books for Sabbath Schools, &c. &c.

STATIONARY.

Lead Pencils, Rogers' patent Penknives, silver Pencil Cases, plated do. Walletts, Pocket Books, bone Folders, ivory do. steel jointed Dividers, brass do. Pocket Inkstands, glass fountain do. wedgewood do. glass do. stone do. Ink Powder, Maynard & Noyes' do. wafer Seals—Cartridge Paper, white Bonnet Boards, India Ink, Red Ink Powder, Crayons, chalk do. boxwood Sand Boxes, Tin do. Dutch Sealing Wax, English Wafers, American do. Pink Saucers, Reeves' Water Colours, (genuine) camel's-hair Pencils, Gunter Scales, 1 foot do. Durable Ink, Visiting Cards, Pith or Rice Paper, Morocco, Embossed and Coloured Paper, Pounce, Gold Paper, Silver do. Wafer Stamps.

PAPER.

Folio Post, Fools Cap, and Letter Paper, of various qualities and prices.

BLANK BOOKS.

Medium Ledgers, Cap. do., Deed and Mortgage Books, Journals, Day-books, Blotters, Letter-books, Cash, do. Memorandums, Registers, Alphabets, Copy-books, Dealers' do., Common Pleas do. &c. &c.; all of which will be sold at N. York prices.

*PRINTING & BOOK-BINDING*, done as usual. MERRELL & HASTINGS.

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MEXICO ACADEMY.

THE Subscribers having been appointed a Committee to establish and superintend a School of the above description, hereby give notice that they have employed *M. W. Southworth* of Hamilton College, as principal instructor. The school was opened on the 15th of April instant, in the large and commodious brick Academy, in the town of Mexico, west of Wm. S. Fitch's store. Mr. Southworth is known to the public as a young man of talents, of literary attainments, and of unblemished moral character, and is recommended by President Davis as an approved and experienced teacher. He will instruct in the several branches of Literature usually taught in our Academies. As, in the present state of society, the importance of an education is admitted by all, the Committee deem it unnecessary to say any thing here, in favour of an institution of this character. By a faithful discharge of their duties, they flatter themselves that they shall be able to give satisfaction to the parents and guardians of all such youth as may be placed under their care.

Tuition—For Latin & Greek, $4,00 per qr.
For English studies, 3,00 per qr.

Books and Stationary will be furnished at the usual prices.

Good board may be had for $1 per week.

David R. Dixon, Seth Severance,
I. Abell, Wm. Watkins,
Chester Hayden, Elias Brewster,
Wm. Williams, Wm. S. Fitch,
Oliver Leavett. *Committee.*

*Mexico, April 26th*, 1824. 0-tf.

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PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership Jonathan Day, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

*Utica, April 8*, 1824. tf.

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M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

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THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

(*Store No. 66, Genesee-Street.*)

EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.

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SUBSCRIPTIONS are taken at this Office for the Christian Herald and Seaman's Magazine. Utica, April 27.


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TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.